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VOL. 26

APRIL, 1912

No. 6

B491178 F

THE HOME MISSION MONTHLY

SP. 1. Hall
1208 Oakland Ave.
SP. 1



Freedmen Number

PURPOSE AND METHOD OF
WORK

THE EDUCATIONAL PROBLEM

OUR SAMARIA

DOUBLE MEMBERSHIP
BULLETIN

WOMAN'S BOARD OF HOME MISSIONS
OF THE PRESBYTERIAN CHURCH

HOME MISSION MONTHLY

PUBLISHED BY THE WOMAN'S BOARD OF HOME
MISSIONS OF THE PRESBYTERIAN CHURCH

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GENERAL COMMUNICATIONS should be addressed to the Acting Editor,
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SUBSCRIPTION PRICE, 50 cents a year, payable in advance. No club rates.

CORRESPONDENCE concerning subscriptions should be addressed to the HOME MISSION MONTHLY, 156 Fifth Ave., New York City; Remittances, Money Order, Check or Draft, should be made payable to Miss DORA M. FISH, Acting Treasurer. Cash should be sent in registered letter.

ADDRESS. In every letter give exact address and state whether Mrs. or Miss. Both the new and the old addresses must be given when change of address is ordered. State also, whether the change is temporary or permanent.

HOME MISSION MONTHLY

VOL. XXVI

APRIL, 1912

No. 6

EDITORIAL NOTES



IN the month of May comes once more the Annual Meeting of the Woman's Board, full announcement of which is made by the secretary in this number of the HOME MISSION MONTHLY. We are to meet in Louisville, Kentucky—for the first time in the real South—and are looking forward with keen anticipation to greeting our warm-hearted Southern members in their own beautiful home land. That they are quite as eager is evident from a message from the chairman of arrangements who, in assuring us of her deep personal interest, says: "We are very sincerely glad that you are to come. It is the first time since 'the great division' that the General Assembly has met on Southern soil, and we would like to make it a very happy time for all." It is hoped that a large body of women from all parts of the country will be assembled. These meetings are a source of information, inspiration and enthusiasm. Many, in attending, realize for the first time the greatness and the oneness of the organization of which they form a part.

§

SAFEGUARDING our large mission schools against fire is a question which admits of but one answer, even though that answer involves large expenditure of money. The schools among mountaineers of the South are in a number of instances several stories in height and constructed of wood. These are the Home Industrial School, the Normal and Collegiate Institute, and the Boys' Farm School of Asheville, Dorland Institute at Hot Springs, and Bell Institute at Walnut. In housing a large number of pupils and teachers, fire protection and escape are of the utmost importance. Most interesting reports from the expert sent to investigate conditions have been received, and four essentials for the protection of life and property—an alarm system, fire escapes, extinguishers and chemical engines—though incurring large expense, were immediately

ordered by the Woman's Home Board, without waiting to make a special appeal for funds. Perhaps some who are especially interested in fire protection will help to answer that part of the question. At least the women representing the constituency felt it was a matter which would brook no delay since the former methods of protection had been found entirely inadequate. Fire drills are to be strictly enforced as well.

§

A NATIONAL campaign for Home Missions is to be carried on in the fall of 1912 with "the central feature and pivot of all, a Home Mission Week, November 17-24." This is not to be confined to any one denomination but is to be in accordance with plans adopted by the Home Missions Council and the Council of Women for Home Missions, representing the Boards of all leading Protestant denominations. The plans, which are now in a formative stage, will be given wide publicity later, and, through simultaneous meetings throughout the country and printed matter appearing in secular and religious press, it is hoped that large things will be accomplished. It is good to know what is in store for the autumn that we may hold available both time and service.

§

FOR the sake of those who are just familiarizing themselves with the organization of the Woman's Board of Home Missions, it may be well to explain the relation of the work for Freedmen to the general work of Home Missions. Although the Home Board and the Freedmen's Board are entirely separate bodies, it seemed advisable in women's societies to simplify the handling of funds by combining organizations. To accomplish this, Freedmen work was recognized as a department of the Woman's Board, though having its own secretary, located at Pittsburgh, where all administrative work is carried on in direct connection with the Freedmen's Board. Funds will be gladly received at Woman's Board headquarters in New York, but should be properly designated for Freedmen that they may be forwarded in

bulk to the Freedmen treasury. All other communications should be addressed to the secretary of the Freedmen's Department, Mrs. Susan L. Storer, 513 Bessemer Building, Pittsburgh, Pa.

✠

THE topic for the month, "Freedmen," introduces one of our largest national problems. In fact, the problem of the negro is one so large that as a Nation we have but begun to handle it. It is a case where the white man must be educated as well as the colored man; the white man to an understanding of his relation to the black man and his responsibility toward him.

✠

THE following prayer, offered by the pastor of a church of another denomination within a stone's throw of Ingleside Seminary, one of our Presbyterian institutions for colored girls, might be called a strong argument for trained ministry: "O Lord, bless Asia and Spasia and all the Islands of the sea where the foot of man has not trod and God himself has never heard of." The petition nevertheless may have been more acceptable than many another more perfect in outward form.

✠

THE negro population occupy a large part of the farm land of the South and whether wage earners, tenants or land owners are producing the major part of the cotton, tobacco, rice and sugar crops of to-day. It is important that they should be made into successful farmers and our schools are more and more turning attention to agricultural training in the belief that it will work largely for the betterment of the race and the country. Mr. Booker Washington has said:

"I am proud of every achievement of my race, however insignificant—every farm purchased, every acre of land well tilled, every house well built—because I know the effort and the sacrifice they have cost, and because I know that only by the accumulation of just such humble individual efforts as these the race is going to succeed."

✠

IN striving for the betterment of their own race, many progressive negro women are employing methods similar to those of the white women of our country, as for example, in the organization of the Virginia Federation of Colored Women—a federa-

tion of women's clubs "to secure harmony of action and co-operation among all women in raising, to the highest plane, the home, moral, and civil life of colored people in Virginia." The particular work undertaken by this State federation of Virginia is that of securing funds for the erection of an Industrial Home for Wayward Girls. Such moves as this on the part of negro women, for their own, cannot but meet with heartiest approval and good wishes. There is also a national federation of colored women which is quite in line with the call of the times for unification of action in progressive movements which aim for social, religious and moral betterment.

✠

EACH year shows changed appearance in individuals and the community when a mission school is influencing a town. Someone has aptly said: "It pays to help make decent, law-abiding citizens of the negroes, instead of taking it for granted that the whites must be taxed to treat them as criminals." Another person asserts that: "In a section of the State of North Carolina, where a mission school has been carried on for fourteen years, there has not been a single conviction of a negro in the criminal courts, nor one case of murder. The removal of the school would be a death blow to the better development of the people of that locality."

✠

WORK with the second generation is most encouraging and mission workers who devote their lives without limit of years or stint of effort are permitted to enjoy visible signs of results. Dr. and Mrs. Campbell, among the long time missionaries on the Freedmen field, are rounding out the twentieth year in charge of Ingleside and the thirty-second year of work for the colored people of Africa and the South. They rejoice in the fact that they are teaching many of the daughters of their first students and that they themselves feel little older than when they began.

✠

ONE of the most important Freedmen schools supported by Presbyterian women, the Mary Allen Seminary at Crockett, Texas, was in large part destroyed by fire in January last. This means heavy financial loss, for although the building was insured, the insurance money will not be adequate for rebuilding. Fortunately for the safety of

pupils and teachers, the fire began early in the evening while the students were at chapel service. Had it been later at night, undoubtedly there would have been loss of life as well as property, for forty-four girls and two teachers had sleeping accommodations on the fourth floor where the fire started and where it made rapid headway. This disaster has necessitated closing the school, in the midst of a very prosperous year, and sending two hundred and fifty girls to their homes.

✠

DWIGHT Industrial School among the Cherokee Indians of Oklahoma has had a similar experience in the loss of one of its most important buildings through destruction by fire. The school has not been closed in this case, but to those familiar with the work there, it is a matter of wonder how they have succeeded, even temporarily, in crowding the pupils into the greatly diminished space.

✠

THERE is great rejoicing at Menaul School, Albuquerque, N. M. Our superintendent, Mr. J. C. Ross, who for years has given most faithful and consecrated service, writes: "For nine days, Rev. Victoriano Valdez, one of our former pupils, who is now minister at Taos, has been with us,

holding services. We closed the meetings to-night and forty-six of our boys—the most of them large fellows—stood to confess Jesus as their Savior. Some of them have been with us for some years, and others are new this year."

✠

ANXIETY concerning the treasury is a very keen form of anxiety. The Freedmen's Department was asked at the beginning of this fiscal year to secure \$90,000. When the eleventh month arrived, \$46,000 was yet needed to complete that amount, or more than half the year's receipts to be looked for during the last two months. It is scarcely to be wondered at that the secretary writes: "Placing the emphasis on quarterly payments is very necessary. Would it not be easier for the givers as well as the Board if so much were not left to the last of the year?"

✠

THE general treasury of the Woman's Board of Home Missions lays stress on this same need of quarterly payments and asks as well that, to avoid debt, no amounts in auxiliary treasuries, however small, be carried over to the next year, but be forwarded to headquarters during the few days that remain before the close of the fiscal year, March 31.

WASATCH ACADEMY: THE SYNONYM OF "OPPORTUNITY"

By Walter Bates Adams

SO much has been penned anent "opportunity" that it would seem very nearly an impossibility to write even briefly, using it as a text, and not be guilty of a "bromide." Yet as bromides occupy a not unimportant niche in the realm of the chemist, and as in our lives "opportunity"—surely one of God's most blessed gifts—plays a no less important part, we may, I think, chance criticism, and in a measure disarm it by making "opportunity" very specific. To this end let us, in this instance, make Wasatch Academy, Mt. Pleasant, Utah, its synonym.

Of all the towns in the Land of Mormon where we are, or have been, working, Mt. Pleasant offers to-day the greatest promise. In the first place it is a "liberal" Mormon town; a town not only unafraid of our work, but, what is more unusual, one which even welcomes it. "There's a reason." It is

history—unwritten, but none the less history—that years ago Brigham Young went a bit too far in his effort to "squeeze" Mt. Pleasant as he had successfully squeezed other towns in Utah, and the result was a revolt so serious that the heads of the Mormon Church have, from that day until now, trod very lightly the streets of Mt. Pleasant. So quite naturally the people of this, and some of the towns contiguous, are unusually independent both as to speech and action. Children may attend our school, and "Gentile" families may affiliate with our church without falling under the ban of an ostracism, social, political or commercial. The value of such a condition can scarcely be appreciated by those who have not come in contact with the work, and it makes large our opportunity for a permanent and successful school there.

"Wasatch" is even now doing a splendid



WASATCH ACADEMY, MT. PLEASANT, UTAH

work. It is loyally supported by the best elements in the town, Mormon and Gentile. Its superintendent and its teachers are capable, earnest, self-sacrificing, Christian men and women, who have won and who hold the confidence and respect of everyone. The attendance, in spite of the large and well equipped new public school, is undiminished and there is little reason to believe that it will be otherwise.

Still, successful as the work *has* been, we have as yet failed to grasp, possibly even to sense in full, the greater opportunity offered. The work at present is almost purely local, and the call—insistent and ever increasing—comes to us for a broader, greater work. In other towns and villages many homes stand ready to give into our keeping their most precious possessions—not for a day, or a week, or a month, but for a series of years, that under constant supervision we may teach the things worth while, things that will make for noble manhood and womanhood; the love of books, the trades; the art of home-making; and Truth, and Honor, and the love of God and fellow man. We may have their children thus to do God's will with them, IF—?

Work to be done impelled me to ride one cold, inclement morning to a little town about eight miles distant from Mt. Pleasant, and while thawing out by a hospitable fire,

I watched a bright-faced boy of fourteen, or thereabouts, as he saddled his pony in the corral, and then I watched him dash cheerily away to an accompaniment of flying ice and snow that had rather appalled me, a "soft-leg," (you will note that "tenderfoot" is now obsolete,) and I learned that he was riding to "Wasatch" for *half* a day's schooling, and that he did this every day.

"We wish," said the mother, "that he might have the whole day, but he would have to board in the town and we don't want our boy to do that. Without restraint, outside of the school room, it might mean his ruin. Our girl will be old enough for the Academy next year and we want to get her away from the influence of the public school, but we can't let her board in the town."

At another home I found three children "ready for Wasatch, but we just *can't* let them board in the town." No one who appreciates the license, not only given but forced upon the children in Utah, could question the wisdom of these parents for a moment.

This then is the "IF." What is the answer?

The answer is—Dormitories: the providing of a place where, under watchful eyes and loving ministration, boys and girls may for *twenty-four* hours of every day have home care and home training *plus*

the education that, as American born children, is their heritage.

Upon the campus at Mt. Pleasant there is ample room for dormitories and such other buildings as may be necessary, and the recent purchase of the west half of the block puts in our possession several buildings greatly needed, but the dormitory need—the “if”—is still unanswered.

Herein lies the opportunity. Opportunity for every loyal woman of our church who believes that God's call is a call for her service—always. Opportunity for every woman who has the child-love in her heart. Opportunity for some uplifting sacrifice. Opportunity for a thank-offering from every mother whose child is far removed from the conditions that make for the heart-ache and the heart-break of those other mothers in Utah. And last, yet not least, opportunity to perpetuate the memory of one, who in these pages for so many, many years, brought us news, and glad tidings, and OPPORTUNITY, from every corner of the land we are working to redeem for Him: one whose heart interest in this particular work was deep and abiding; whose last written word for these pages was of “Wasatch”: our beloved Mrs. Finks. For her—and fittingly—we would name the girls' dormitory if it is in God's plan that we should go forward at Mt. Pleasant.

There is but one answer to the call of God, one answer to the call of Love—Service.

Shall we answer His call?



Purchases which put in our possession several buildings greatly needed, and complete the ownership of the block on which the Academy stands

- 1 Private residence to be used as superintendent's home
- 2 School building for library or gymnasium use
- 3 Temporary dormitory, later to be used for domestic science and physics

Give To The World The Best You Have

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need;

Have faith, and a score of hearts will show
Their faith in your word and deed.

For life is the mirror of king and slave;
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

—MADELINE S. BRIDGES

PURPOSE AND METHOD OF OUR SCHOOL WORK FOR FREEDMEN

By Rev. Samuel J. Fisher, D.D.

WITH our theories of what true Christian men and women should be, the school is essential to mission work among the Freedmen. Education is not a luxury nor a privilege merely; it is a necessity.

One of the encouraging and stirring characteristics of this race is the widespread hunger for knowledge found among its people. If the Freedmen's Board were given \$100,000 with which to open twenty large schools, within a month of their opening they would be crowded to the doors with pupils, bringing their little all to defray their tuition. No truant officer is needed to force these youths to school. The trouble of every principal is to resist the appeals for permission to come. Let it be remembered that it is the policy of the Board to avoid regions where public schools seem adequate, but there are wide tracts where practically no opportunity is found for an education, and even among these ignorant communities the longing for an education is unmistakable.

Intensely moving and appealing as is the longing so many negroes exhibit for an education, this alone might not lay upon our Church the responsibility to provide an education. But it is our belief that ignorance is the mother of superstition; that even if the Gospel be preached, and its simplicity understood, there can be no strong and thorough Christian life without a rudimentary education and the assistance to more. It is possible for ignorant people to accept and receive many of the blessings of Christianity, but it is the exception when the ignorant grow up to the full stature of Jesus Christ.

The Freedmen are naturally religious. Infidelity is not their bane or temptation. Whatever else their servitude has done, it did not teach them to doubt God or His revelation. Faith is their strength. But they are emotional, impulsive, often hysterical in their religion. With them religious experience is measured by feelings and ecstasies, and from this rise all those excesses and ultimately the divorce between religion and morality which has been made the subject of our satire and the ridicule of our literature.

Therefore, to elevate the negro and create a true idea of religion, the church school is a necessity. But our schools must work in various ways. There are those which give the simple rudiments of education, along with Scriptural instruction; there are primary schools enrolling not only the little children but those of limited intellect and opportunity. There are many parochial schools where the pastor and his wife and sometimes an assistant, give the children the beginnings of an education and stimulate a number to go on to better things. There are, also, boarding schools, where the necessary forms of a simple education are given. Many of these schools are manned by wise and experienced white teachers, who devote themselves to more than the use of text books, and by example, by exhortation, by every form of personal influence, strive to make the youth upright and useful members of society, and true, intelligent Christians.

A great part of this school work is industrial in character. The Church gives these boys and girls training in household tasks, in trades and in farming. Boys and girls are taught to work, to value skill in labor, to admire industry, and to acquire the ability to do every mechanical task well. These youths are not being taught and trained merely to work or support themselves, but that they may value honor and intelligent industry as followers of Christ. The schools are strongly pervaded with a spirit of unselfish usefulness, and through the constant influence of Christian teachers comes the longing among the scholars to elevate their people. Thus, more and more, the negroes themselves become teachers and assistants in these schools and are object lessons to their own race.

The incident given in the Board's tract, "Bound for Scotia," of the long and patient toil of the girl who gave herself to helping others to an education, the story of the young woman who, since graduation, has gathered and taught a school for more than ten years, unaided by the Board, are not exceptional. They are only some flowers plucked from the garden of the Lord. A young man, completing his course at one of these schools and coming out with



SCOTIA SEMINARY, CONCORD, N. C., ONE OF OUR LARGEST BOARDING SCHOOLS FOR GIRLS

a thorough knowledge of a trade and a more than average education, was advised by many of his friends to seek in the North a home where he might enjoy greater advantages; but he felt that he must dwell with his own people and devote himself to their development, and meeting him after a number of years thus spent, his mind and heart were still consecrated to his task.

The Church also makes provision for those of bright intelligence and exceptional ability. It believes the negro can be more rapidly elevated by the right training of those who by intellect and force of character

are fitted to be the leaders of their people. Some of these boys may be ministers and teachers, or professional men. They will not all be "hewers of wood and drawers of water." For the sake of their race some must be given an opportunity for the best education. And these ministers and teachers and professional men will need wives, who, along with a knowledge of home duty, shall be worthy companions—the salt of their race, creating an ideal of the best negro life. The elevation of this people through a Christian education is the purpose of our schools.



BIDDLE UNIVERSITY STUDENTS WHOSE SINGING WAS A FEATURE OF THE POPULAR SUNDAY AFTERNOON MEETING OF THE WOMAN'S BOARD, ATLANTIC CITY, MAY 1911

TWO LARGE PRESBYTERIAN SCHOOLS FOR FREEDMEN

By John Montgomery Gaston

THE writer left Pittsburgh the evening of January second, in order to visit and study some of the "forces on the field."

The first stop was made at Irmo, South Carolina, the new location of the Harbison Agricultural College. Coming into the village, which is just ten miles from the city of Columbia, we looked eagerly from the car window for a first glimpse of the new building and soon had a fine view of it, standing on an eminence, which is ideal for a college. The red brick building, with its green roof, almost surrounded with pines, did not disappoint us. We were met by two of the students; one drove a determined little horse, the other a big black mule with ambition in one eye and obstinacy in the other. It had been raining ever since Christmas, and the road was in some places almost a bottomless pit lined with sticky red clay of a mud pie consistency. When the mule came to a particularly bad place he sat down and studied it carefully first with his obstinate and then with his ambitious eye, which seemed to inspire him to persevere, and so we reached the college, and when we had accomplished the drive, we felt as Napoleon must have done when he had crossed the Alps.

We were met by Rev. Mr. Young, the president, and his wife, who gave us a very cordial welcome. We first made an inspection of the new building, and found it well planned and lighted, cheerful and homelike, and well adapted to its purpose. We attended a chapel service where we saw sixty young men with eager faces, reaching out for the things which are lovely and of good report.

We were especially interested in the department of agriculture, which is under the care of Professor Ward, a specialist in this line. When we remember that eighty per

cent. of the colored people in the South live in the country, or in small villages, and when we also observe the endless acres of still untilled land, we realize the need for well trained farmers. There are over five hundred acres in the college farm and all the labor is performed by the students. Every student must work not less than one hour each day on the farm.



HARBISON AGRICULTURAL COLLEGE WHEN IN COURSE OF CONSTRUCTION. THE BOYS HELPED WHEREVER POSSIBLE

About half the students receive half scholarships (\$25) during the school term, and allowance is made on their school expense. Each student must work one whole day each week on the farm besides his one hour a

day. The labor is so divided that some are always at work. There are the wood-choppers, the wood-haulers, the plow-boys, the stock-tenders and so on. During the erection of the building the boys were busy digging ditches, erecting the water-tower, and in many other lines of work where their help was needed.

One of the students is a fine blacksmith. He is anxious to have a set of tools. We have an empty shop and are waiting for some one to give the equipment. This shop would more than pay its way.

There is about Harbison an atmosphere of work, both in the class rooms and the farm which is exceedingly refreshing, and we feel sure that a visit to this school will convince any person of the worthiness of the training which is being given. These boys will be prepared to cultivate and buy some of the farms at Boggs Academy, Keyesville, Georgia, where we have the Farm Homes Scheme in operation.

Our next visit was to Haines Institute, Augusta, Georgia, to study one of our city schools. This school is a veritable beehive of industry with its 748 pupils. We found the principal, Miss Lucy Laney, in the



FURNITURE MADE BY BOYS IN HAINES INSTITUTE

midst of hearing a recitation. When the recitations were over, as it was the Week of Prayer, the pupils assembled in the chapel (all who could crowd in, for Haines is overflowing and needs far more room). Dr. Thacker; a white evangelist who was holding a series of meetings in the white Presbyterian church of the city, gave a very helpful sermon. This meeting was pervaded by such a deep reverence as the writer has not often seen. The singing, by a large body of students, was truly remarkable and inspiring.

Several girls, about thirteen years old, told us that they live six miles away and walk this distance twice a day. A Southern man said to us: "These negroes will get an education if they only have a crust of bread and a cup of molasses."

On Sabbath it was the writer's privilege to preach for them at their communion service in the chapel, at which eighteen young men and women were received into the membership of the church.

Within a radius of twenty-five miles around Augusta, there are at least 25,000 colored people, many of them still unable to read or write. They are poor because they are ignorant, and ignorant because they are poor. As their children become educated their condition begins to change for the better. They become better citizens, they try to secure homes of their own. It is

easy to tell when you enter the home of a Haines student, and it is the home life of these people that must tell for better or worse. It pays! It pays in value beyond estimate of silver and gold to inspire young lives to noble ideals.

The schools create a wholesome environment for the students, stimulating them in every way to better living. It tells in the character and temperament of a person when he takes three meals a day, served in a palatable and polite manner, in a neat, clean room. This influence is carried into the homes from which they come, and also extends to all those with whom they come in contact. The example of Christlike lives and homes leads to better thinking and living. The white race cannot save itself without saving the negro also. If we rise we must carry him up with us; if we let him stay down, we will go down to him.

President King of Oberlin College gives a very significant thought:

"There is a great work we have to do for these negroes; but has it ever occurred to you to turn it about the other way? God has given these people to us to teach us service, to teach us humility, to teach us brotherly love, to bring us back to the foundation principles of the Gospel; and the solution of the negro problem is most important, not only for its effect upon them, but also for its effect upon us."

THE EDUCATIONAL PROBLEM

By Roberta C. Barr

THE question of negro education has been and still is a favorite topic for discussion. The opinions of many are based, not upon the successes of the race, but upon the failures, of which the negro race are not monopolists. Others are sure the ordinary negro does not appreciate education and is not keen to use such advantages. In certain localities this may be true in part, but is due to existing conditions not generally appreciated.

The field agent for the Slater fund, whose duties take him over all the South, says: "The apparent indifference of the colored people to public education is due in the main to the ineffectiveness of their schools—poorly housed, poorly taught, poorly managed. They are cut off from ordinary incentives to interest in education, because they share so little in the management of the schools, or in popular movements for school improvement. The negro is often told his education is a burden to other men, though in certain districts the taxes paid by the negroes more than balance the amount expended for their schools. Negro education is often favored that thereby he may be of greater service to others. That he should be trained for his own best self-development is not generally considered."

This same expert gives some interesting comparisons of these "existing conditions" which are suggestive, and show the necessity of the mission school, and the part it must still have in the evolution of this race. In South Carolina and Mississippi, the enrollment of colored children in the public schools exceeds that of the whites. Yet Mississippi, with 17,247 more colored children enrolled than white, employs 2,547 more white than colored teachers, and in South Carolina a similar ratio exists. In North Carolina, which has the best conditions in negro education in the southeastern States, the colored population constitutes about one third of the school population, and receives, in the apportionment for the same purposes, less than one sixth of the school money. In scarcely one of the Southern States does a colored child receive half of what goes to each white child. North Carolina spends per year for each white child \$3.81; each colored, \$1.58. South Carolina

for white, \$10.34, for colored \$1.70; Mississippi for white \$7.63, for colored \$1.89. A visit through the country districts, especially where the largest proportion of negroes live, will reveal the consequences of this meagre expenditure. School terms range in length from two to four months. Salaries of teachers are small, and the quality of the teacher, as a rule, is correspondingly poor. The following average salaries are fairly typical: Virginia pays white rural teachers \$39, colored \$23.16. Alabama, white \$43.85, colored \$23.37; Mississippi, white \$41.49, colored \$20.31. The superintendent of North Carolina says: "The country school population of the thirty counties (N. C.) which pay negro teachers less than \$20 per month is 59,665. The salary figures give a hint of the inefficiency of the work of these teachers, who are paid, if board and expenses are deducted, less than the commonest day laborer. Whatever else these schools may be doing, they are not training this army of children. It is not fair, it is not humane, it is not Christian to permit these conditions."

Similar conditions exist in many towns and cities, where you will find the only school being held in the basement of a church, partly supported by public funds and supplemented by benevolent funds; or the building will be poor, small, with the most limited equipment. In more than one city, part of the children go in the morning, and the rest go in the afternoon. Such was the condition in Birmingham, Alabama, until two years ago, when an up-to-date forty thousand dollar public schoolbuilding was erected. The number of high schools and normal schools is wholly inadequate for the work which the race needs. Statistics for 1910 report only 141 public high schools in the whole United States for the colored race, and 123 of these are in the South, with 67 of the 123 in two States, Missouri and Texas. Those who are capable and desirous of taking higher training, and many must be thus trained to lead their race upward, are dependent largely upon schools supported by churches and private funds.

The race is growing more in earnest about its own responsibility to this educational

problem, and is putting thousands of dollars into it, outside of regular taxes.

The amounts given by friends and patrons of our school work on the field was over \$80,000 last year, and to church and school work together \$145,489. Other denominations report similar interest. Another fact to be remembered is that there is steady increase of the number of strong Southern white men who believe, with Chancellor Hill of Georgia, "that the only thing which

the South cannot afford, in its relations with the negro, is injustice."

In the name of Christianity, we would join hands, the North, the South, the white the black, in this great work of "saving the unsaved," and so help answer that prayer of Dr. Dubois:

"Save us, World-Spirit, from our lesser selves!
Grant us that war and hatred cease,
Reveal our souls in every race and hue!
Help us, O Human God, in this Thy truce,
To make humanity divine."



SCENE ON BOGGS ACADEMY FARMS

FARM HOMES OF BOGGS ACADEMY, KEYESVILLE, GEORGIA

I WISH you could see our farm now. We have every tenable house taken, and as good a set of farmers as can be found in this section of the country.

We have good houses, and the people are all well pleased with the situation. I have done what many people said was impossible, have filled up our farm with *good people* that *can* and *will farm*. Everybody seems

satisfied and in shape to make a living.

Too much cotton is worse than too little, and I expect to encourage these people to raise plenty of feed stuff. One man on our place has 500 bushels of corn and 1,200 pounds of meat of his own raising.

Our school is the largest in its history and our church work is most promising.

J. L. PHELPS



COTTON PICKING ON THE FARM

The "farm homes scheme" of Boggs Academy was fully described in the Home Mission Monthly, April, 1911

HOUSEKEEPING AS A SCIENCE

THE department of Domestic Science has been growing in popularity in recent years and is now included as one of the regular branches in the curriculum of many public schools. If the young people from well-regulated homes, with intelligent parentage and wholesome environment, need to receive such training, what must be the need of those who come from homes where disorder and confusion reign, because the housewife is ignorant of the simplest rules of "domestic economy"?

One of the encouraging signs of the times is the growing desire on the part of the students of our mission schools for such advantages, and the constant requests from those in charge, for some equipment with which to carry on such instruction. In some schools, where the department is in trained hands, it almost supports itself.

At a recent commencement, a paper on "The Essentials of Good Housekeeping" was read by one of the graduates, and was received with great applause. The following extracts from it show of what value negro girls consider this training:

"Good housekeeping is the result of a thoroughly practical knowledge of Domestic Science, and the good housekeeper is the great need of the home to-day. Our schools give just the discipline which makes house-

keeping easy to anyone. The students learn the value of system, they are taught to work methodically, to accomplish a task within a certain time, and to live by schedule. The inefficient housekeeper works only at random, and quite regardless of system.

"The housekeeper owes even a greater debt to the school because of the mental training which it gives. Much of the domestic problem would be solved to-day if the habit of thinking could be made popular in the kitchen. The hands cannot do their work independently of the head. Important as experience and practice are in housekeeping, the ability to think is more vital. The trained mind can devise methods, master circumstances, control situations, and make attractive, comfortable homes with small means. This knowledge, which everyone should have, is the knowledge which the schools are putting forth much effort to impart. Considered with reference to its importance, domestic science is second to no other. We must be good housekeepers, no matter what our other accomplishments may be; our education is incomplete if we have no knowledge in the science of bake-ology, boil-ology, cook-ology, stitch-ology and mend-ology. With such training, we shall be fitted to lead useful lives."

PLACING THE EMPHASIS

By Rev. Samuel J. Fisher, D. D.

EVERY important work has a supreme purpose. Every great business places its greatest emphasis along some special line. A shipbuilding firm which creates battleships, seeks to make them strong for defence and offence, while a firm that builds an ocean greyhound aims at speed and convenience. A college is not so much concerned about physical conditions as about its power to turn out educated, disciplined minds. Christian parents lay emphasis on the religious and moral development of the child, for the formation of Christian character and a useful life.

Sir Walter Scott laid the emphasis when, in his last hours, he said to his son-in-law, "John, be a good man, nothing else is worth having when you come to lie here." The

Lord laid emphasis when He said, "Seek ye first the kingdom of God and His righteousness."

In the work of missions among Freedmen our church places emphasis. It lays great stress upon educational and industrial training, but beyond the making of successful farmers, skilled mechanics, intelligent physicians, lawyers, teachers, housewives, cooks and seamstresses, its supreme purpose is the kingdom of God and His righteousness.

Among negroes as among whites, a person without true religion, even if he be educated and a skilled workman, may be immoral and a menace to society. The neglect of religious training in France to-day—the making of God's law of less importance than material success, is resulting in a class of

citizens without conscience, morality or loyalty. As the editor of the *Wall Street Journal* said, "he would rather do business with a man who believed in God and immortality than with one who has no such belief." No man has a strong sense of duty or lasting conscientiousness unless he has been religiously instructed; and only when he has a true sense of duty will he be a faithful workman—a reliable person in any position.

Our church sets the Bible and Christian training foremost in its work among the negroes. Secular organizations cannot, perhaps will not, place the emphasis here; but our church believes that the best thing for this race, the greatest assistance for this long oppressed people, is to train them in the fear and love of God, and along with this to teach everything which will make them industrious, useful and intelligent citizens and godly parents and children.

WOMEN OF THE NEGRO RACE

FROM THE VIEWPOINT OF AN EDUCATED COLORED WOMAN

By Mrs. M. S. Kendrick

WOMAN is a potent factor in race development. She either accelerates the progress of the world or retards it.

In this and other countries women of the negro race have labored under many disadvantages. The general antipathy of other races toward colored people has been among the hindrances to their progress. Many avenues of usefulness have been closed against them, while other discouragements have loomed up on every side. But in spite of handicaps, they have risen, and are taking their place among the women of the world in racial development. Unfortunately, the tendency prevails not to measure us by our highest standards, but by our lowest.

In 1865, the negro woman of America was not prepared to exercise the rights of a free woman any more than the men were prepared to exercise the rights of free men. She had long been an object of circumstance—a slave, a chattel, a thing. Her ideas of Christian civilization were crude; she had a most primitive conception of what her freedom really demanded of her. How could she know? She never had the chance. Her owner in most cases had not taught her the sacredness of marriage nor the true meaning of sanctity of the home, nobility of manhood, and beauty and virtue of womanhood. The higher, truer life had not been placed before her as the ideal standard of human attainment. She was poor, ignorant, and often superstitious. The Freedwoman of America, therefore, had little to contribute to her uplift and much to keep her degraded. From a material and intellectual standpoint she had but little with which to begin life's battles. But she did have hope, she did have faith in God, and

there was left to her something of moral stamina. She not only had faith in God, and hope for the future, but she also had capacity—capacity for religious instruction, for moral and intellectual development. With these assets, the thing most needed was opportunity for development and opportunity came. Scarcely had the War of the Rebellion ended, before the country became interested in the education of the Freedmen. Many women of the race have been faithful in the use of these opportunities, and are prepared to assume their responsibilities.

Following opportunity for development, comes opportunity for usefulness. Have avenues readily opened before them? No, not readily. At first people were skeptical of a change from long established customs; they could not be brought at once to have confidence in the integrity and ability of the race. Others have been slow to recognize negro womanhood, because of their antipathy toward the race. In the face of all this, barriers have been overcome, and to-day more fields of usefulness are opened to women than ever before. Some have made fine records in the business and professional world. Notwithstanding activity along these lines, the negro woman has a sphere essentially her own, whose various duties are the care of the home, the training of the young, and the supervision of the entire domestic circle. Here she has opportunities to govern, and to lay foundations for the building of character. There is no greater field of usefulness.

And so, after long years of waiting, our women are finding their true place among the progressive women of the world, and we are striving valiantly to give the best account of our stewardship.

OUR SAMARIA

By Susan L. Storer

IF you will examine the accompanying map of the Freedmen field, you will see its great extent and its immense negro population, which should make you take time to consider *your* obligation and *your* responsibility for this field.

To reach these people and do them good one must know them, study their thoughts, feelings and desires; understand their condition and environment. The negro has always, to a large extent, helped to make our Nation's wealth. Scarcely has any enterprise been undertaken by the white race in which the negro has not had part. It is striking to see how his life is interwoven with that of the white race, and yet has remained so separate and distinct. "Back in their bondage they thought, in one divine event—Freedom—to see the end of all their troubles; for this they longed and prayed, but found it not."

Quoting from one of their most talented writers, Professor Dubois, who has laid bare the "Souls of Black Folk": "Being a Problem is a strange experience. The walls around us are narrow, tall, unscalable, and we, the sons of night, must plod darkly on in resignation, or steadily, half hopelessly watch the streak of blue above. The American world yields the negro no true self consciousness, but only lets him see himself in its own revelation of him.

"It is a peculiar sensation, this double consciousness—this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape line of a world that looks on us in amused contempt or pity. One feels his two-ness, an American, a negro, two souls, two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder.

"The history of the American negro is the history of this strife, the longing to attain self-conscious manhood, to merge his double self into a truer, better self, to make it possible for him to be both a negro and an American, without being cursed and spit upon—without having the doors of opportunity closed roughly in his face.

"The black man's turning hither and thither, in hesitant and doubtful striving, has made his very strength to lose its effectiveness, to seem like absence of power. Yet it is not weakness; it is the contradic-

tion of double aims, on the one hand to escape the white contempt and on the other to plough and dig and nail for a poverty-stricken horde, only half a heart in either cause."



MAP SHOWING LOCATION OF PRESE

This is Dubois' picture of their condition. While great progress has been made by the negroes in the nearly fifty years since the Emancipation Proclamation, yet over forty per cent. are still illiterate.

The index of any race is its home and its religion; and the ability of a race is not measured by achievement but by the difficulties overcome. The great need of the negroes is Christian education and industrial training to fit them for larger usefulness and better citizenship. This training must

be for body and soul. They must learn the value and happiness of true home life; they must learn that huddling together in one-roomed cabins is neither conducive to morality, health nor decency. The home must be emphasized, and they must be encouraged to own their homes. They will then learn the need of laws and their observance for security.

become an important value to their neighborhood.

Spiritually, they must be fed with truth and righteousness; they must know God as their loving Father, and Jesus as their Savior. They must be taught the "Three R's," but also most emphatically the fourth "R," "Right Living." For this there must be churches, godly ministers, schools with faithful teachers, who will be true leaders both in precept and example. Thus will be created a new and purer environment. God's people must see to it that they have the pure Gospel and are not fed on husks. Jesus "must needs go through" this Samaria, and send his disciples also. If they will be obedient to the vision of this field as He places or points it out to them, they can gather fruit unto life eternal. They can reveal Him as He revealed himself to the Samaritans of old, and many will be gathered into His fold.

"I slept, I dreamed, I seemed to climb a hard ascending track,
And just behind me labored one whose face was black.

I pitied him, but hour by hour he gained upon my path.

He stood beside me, stood upright, and then I turned in wrath,

Go back, I cried, what right have you to stand beside me here?

I paused, struck dumb with fear, for lo! the black man was not there.

But Christ stood in his place.

And oh! the pain, the pain, the pain that looked from that dear Face."

FREEDMEN SCHOOLS

SUPPORTED ENTIRELY OR IN PART THROUGH WOMEN'S SOCIETIES

Boarding Schools and Academies—with Address of Principal

Scotia Seminary, Concord, N. C.—Rev. A. W. Verner, D. D.
Mary Allen Seminary, Crockett, Texas—Rev. H. P. V. Bogue, D. D.

Ingleside Seminary, Burkeville, Va.—Rev. G. C. Campbell, D. D.

Mary Holmes Seminary, West Point, Miss.—Rev. E. F. Johnston, D. D.

Barber Memorial Seminary, Anniston, Ala.—Rev. S. M. Davis, D. D.

Brainerd Institute, Chester, S. C.—Rev. J. S. Marquis.
Harbison College, Irmo, S. C.—Rev. C. M. Young, D. D.
Haines Normal and Industrial Institute, Augusta, Ga.—Miss Lucy Laney.

Albion Academy, Franklinton, N. C.—Rev. J. A. Savage, D. D.

Swift Memorial, Rogersville, Tenn.—Rev. W. H. Franklin, D. D.

Mary Potter Memorial, Oxford, N. C.—Rev. G. C. Shaw, D. D.

Cotton Plant Academy, Cotton Plant, Ark.—Rev. H. M. Stinson.

Boggs Academy, Keysville, Ga.—Rev. J. A. Phelps.
Monticello, Ark.—Rev. O. C. Wallace.

Oak Hill Institute, Valliant, Okla.—Rev. R. E. Flickenger.

J. B. Kendall School, Sumter, S. C.—Rev. A. U. Frierson.

Danville High School, Danville, Va.—Mrs. W. E. Carr.

McClelland School, Newman, Ga.—Rev. Franklin Gregg.

Arkadelphia, Ark.—Rev. W. D. Feaster.

Richard Allen Institute, Pine Bluff, Ark.—Rev. S. J. Ounque.

Fee Memorial, Camp Nelson, Ky.—Rev. J. A. Boyden.



TERIAN SCHOOLS AMONG FREEDMEN

Mentally, they must be trained, their minds opened up to higher aims and incentives. Their ignorance and degradation appeal to us for deliverance.

To them, slavery was the source of all their troubles, so idleness followed with freedom. They must be taught the dignity of labor, and that work is honorable. They need to learn trades and up-to-date farming; how to produce larger and more varied crops and treatment of the soil. They must be fitted to meet the daily round of life and

In addition to the boarding schools and academies, there are also a large number of parochial day schools which receive aid from funds contributed through women's societies. Earnest sympathy should be accorded those in charge

who are making heroic effort to lift their race. Information regarding particular fields and specific needs will be supplied upon applying to the Freedmen Department, 513 Bessemer Bldg., Pittsburgh.

MAKING LAW-ABIDING CITIZENS

By Mabel Hinshelwood

THE aim of education, as stated by one of the leaders of present-day pedagogy, is "The full and harmonious development of all the powers of man—physical, mental, moral and spiritual—to the end that good character be attained." Accepting this as our standard, let us see how the Freedmen schools are measuring up to this fourfold requirement.

1. *Physical*.—Is this side of the education carried on in gymnasiums with expensive equipment or well laid out athletic fields? No; there is no money to supply such things for the students. But visit one of our boarding schools when class work is over, and you will see boys in the shop, the field or garden, or looking after stock and repair work, the girls engaged in laundry and various kinds of housework. What more healthful exercise could they have?

There is, in each school, an afternoon recreation hour, but, for lack of funds for equipment, it does not begin to receive the proportion of time or attention accorded in most public schools. If there is a weak spot in these Freedmen schools it is probably just here, but there is the endeavor to make the most of existing conditions.

2. *Mental*.—The right of the negro to this kind of training has been questioned by some. They have the feeling that education is being forced upon him. If these critics could see the sacrifices made by the majority of pupils, in order to obtain an education in our mission schools, they would no longer talk about "forcing an education upon the negro." There are those who believe that the negro should have only a common school education. To these we say, that is all the majority of them do receive. But there must be leaders for this race, and those who are able and willing to push to the top are encouraged to do so. It is certain that very person has a right to

as much education as he can assimilate.

3-4. *Moral and Spiritual*.—These two lines of training are so closely allied that in the mission school they are not considered separately. The moral develops out of the spiritual. The two fundamental factors in spiritual development are conceded to be Bible study and prayer. In the Freedmen schools, under the Board's care, the Bible is a daily text-book, and individual Bible study is aided through such agencies as the Sabbath school, Christian Endeavor Society and Y. M. C. A. The prayer habit is encouraged in many ways. In all boarding schools family prayers are held every morning, and prayer meetings are conducted certain evenings each week by the students themselves. So much for the aim and means for education in our Freedmen schools.

Is good character being attained? If time and space permitted, we might tell of our graduates who are filling positions of high responsibility, South and North, and of the many in more lowly positions, yet doing with their might what their hands find to do.

One evening spent in a student prayer-meeting will convince one that the negroes are coming to understand that the reality of their religion is not in their emotions and feelings at the time of conversion, but in the extent of their obedience to Christ after confessing Him as their Master. People are coming to realize more and more that a Christian education is needful, and it seems safe to accept the verdict of a Southern white man who wrote in one of the standard magazines, "That no serious crime has ever been attributed to a graduate of one of the Christian schools for negroes;" and another who said, "It pays to make negroes into *law-abiding citizens*, rather than to be a *tax* upon us for their *criminality*."

"A Christian and practical education of negro children and youth is an absolute necessity to the moral safety of our civilization and to the good citizenship of the negro race."

TIME, PATIENCE AND INSTRUCTION

By Ella C. Herron, Mary Holmes Seminary



WE hear and read much about the teeming millions who come to our shores, but we must not forget the millions of negroes in our Southland. A wise man, when

asked what, in his opinion, was the solution of the negro problem, said, "Time and patience." There has been comparatively little time, as yet, spent in trying to solve the problem, when we remember that they have less than fifty years of freedom and back of this two hundred and fifty years of slavery, and untold centuries of the lowest form of civilization. Is it just or fair to expect them to have reached the high standard set for all Americans?

Wonderful advance has been made, but

still the work must go on, with that Christian patience that looks backward and forward and all around, studying the best interests of the negro and our Nation.

Evangelization is needed. People must learn their duty to God and to each other, and the real meaning of "Go ye." Education is needed, mental and industrial, and the teaching of many things, such as cleanliness, tidiness, economy and ownership.

As a rule, our pupils respond readily to our teaching; there is need of patience and patience; and sometimes there are refractory ones who *must* be brought before that august assembly, "the faculty," the thought of which often sends terror to the evil-doer. Sometimes they warn each other. I heard a girl a few days ago say, "You'd better be good or you'll have to go before the *factory*."

All should be taught the dignity of labor. The girls must learn how to properly care for a home, to cook good wholesome food, and to be able to make ten yards of cloth go as far as any woman can. The boys should be taught trades and agriculture; and if they, and we, get the full meaning of the Golden Rule, they will be growing into Christian citizens, and not callous criminals, and we will have gone a long way in solving this problem.

A GOOD SAMPLE OF OUR SMALLER FREEDMEN SCHOOLS

YADKIN ACADEMY, MEBANE, N. C.

By Mrs. W. P. Donnell

OUR school property consists of five acres of land and a two-story building containing four recitation rooms and a hall. The present enrollment is one hundred and twenty-six. We have a faculty of four, and are endeavoring to give a good English foundational education and teach the students morality and industry, thus preparing them for good citizenship.

Self-reliance is the key note of our instruction. We try to impress this upon our students so that they may become producers and not mere consumers. Not long ago we were asking certain students in one of the departments of the school what each desired to take up for an occupation in life.

After receiving answers from several, one bright boy of thirteen years responded: "I want to be a brick mason and also a carpenter so that I can have two chances to make a living. Then, if the mud should freeze I can work at the carpenter's trade and make an honest living all the same."

This lad expresses the idea which our school is endeavoring to fix in the mind of every student, that is: "Make an honest living all the same," by being prepared to meet the ever changing conditions of human life, especially of the negro race.

Many who are anxious to come to our school are turned away because of lack of room.

ONE PUPIL

BREAD "cast upon the waters" sometimes returns before "many days." The writer of the following was once a pupil in one of our seminaries and was supported by a society in Ohio. She taught for several years, then married and is now the mother of three children, but is taking time to use her education for others less fortunate than herself. She writes to a former teacher: "Last winter some of the neighbors who had sons that worked all day, requested that I open a night school. After some hesitation, I consented to do so, and both parents and sons were so pleased with the work, that at the end of three months, they spoke most kindly of it.

"One boy declares that he learned more in the three months than in three years heretofore. This 'good news' induced some of the county teachers, young women, to request that I open a

class for them, which I did for two weeks. Their ignorance was something fearful, and I hate to think that such beings are teaching our sons and daughters. What can be expected of a people whose young are trained by such ignorant teachers? That is what makes the work so hard for you who come South to teach in mission schools. So many of the young have been started wrong by ignorant teachers, and you are expected to make perfect these defects. So I have decided to sacrifice a part of my time each year, for the purpose of training teachers 'how to teach.' Shall I call it a conference, for there is already a gathering in the county that is called a normal. Pray that I may be successful."

The seed is sown in one heart, and the influence, like the ripple caused by the tiny pebble in the lake, goes on ever widening, until many others are touched and blessed.

THE LATEST NEWS OF SELF ADVANCEMENT OF THE NEGRO RACE

THE following notes from conferences of various negro organizations in different parts of the country will be of interest to those who are watching the development of the race, and instructive to those not in touch with this work, for they show the scope of subjects considered, and the practical work being done by the race for their own advancement.

The National Association of Teachers in Public Schools was held in St. Louis in September. There were no idle, indifferent complaints heard, but a free discussion of conditions as they exist, such as, "wretchedly short school terms, poor salaries, absence of supervision, lack of proper equipment, and the great dearth of high and normal schools, where teachers may be prepared." Just such conditions make the mission school doubly necessary.

A large **Sabbath School Convention** of all denominations, from churches large and small, gathered in Greensboro, N. C., recently, at which the weak points in their schools were discussed, and new methods for improvement suggested by some of the leaders of the race. The watchword for another year was "Bigger, better, busier Sabbath schools."

At the thirteenth annual session of **The National Medical Association** last year, composed of the elect of the race, topics both scientific and practical were considered. Tuberculosis, hookworm and the proper care and feeding of infants were freely discussed. It is interesting to note the recent findings of the Commission for the study of the hookworm disease, from which we quote: "The negro has been considered the host of the hookworm and, while not suffering to any great extent from the disease, was acting as a hookworm carrier and dealing it out to his white neighbors. The results of the examination of school children of the two races, taken in eight counties of North Carolina, show that of the 3,429 children examined, 2,092 of whom

were white, 1,337 colored, that thirty-four per cent. of the whites were infected, against fifteen per cent. of the colored, and in no instance is the infection among negroes so frequently found as it is among the whites."

This and kindred diseases are bred and thrive in homes where unsanitary conditions prevail. The solution is simple, but one requiring time and patience. The gospel of soap and water should be preached seven days in the week, with such facilities in the schools, both public and private, as will make it possible to put "preaching" into practice. The bathtub plus the clean kitchen will then become a part of the "forces" which "make for righteousness," homes will be lifted out of the miasma of filth and disease, and lives be saved both for time and eternity.

A "whirlpool campaign" was made recently in Atlanta in the interests of the Y.M.C.A. \$40,000 was assigned the negroes to be raised among themselves, which was done in the given time. In proportion to population, the number of subscriptions received from the two races was three to one in favor of the negro. A Southern newspaper remarks: "If the negro will respond in such fashion to influences assuming his good citizenship and manhood, why would it not be better to always approach him in that way, rather than take it for granted that he lacks initiative and has the impulses of the criminal?"

The Virginia Federation of Women's Clubs, organized in 1907, with its motto "Lifting, as we Climb," is putting this motto into practice in communities where local clubs have been organized, as well as exerting a large influence over the State. Last year, each club was taxed \$10 for the building of an industrial home for wayward girls. Over \$600 was raised without affecting local work.

A most comprehensive paper given at a recent conference, on "The Work of Women's Clubs,"

states very clearly the grasp these negro women have of the situation before them, and with what earnestness they are taking hold to help their race "climb." "The club movement," the writer says, "has improved community conditions. Now, more than at any time in the history of the world, women are ashamed of the unkempt backyard and the poverty stricken neighbor. We are more willing to answer in the affirmative, the question, 'Am I my brother's keeper?' The salvation of the negro is through co-operation with one another as well as with the

sympathetic co-operation and understanding of the best white people. The call is for enthusiasts, not extremists, in club work among progressive Christian negro women."

Certainly the encouragement to these same "best white people" is very great, when, after forty years of seed sowing, one sees the rich harvest of earnest, consecrated, intelligent, men and women who are hard at work "climbing," as these notes indicate, and "lifting, as they climb."

R. C. B.

FROM THE SECRETARY OF THE FREEDMEN'S DEPARTMENT

Susan L. Storer

BOX WORK FOR FREEDMEN

BOX work for Freedmen schools and ministers is most acceptable. Good, practical, second hand clothing is always needed. For boarding schools, bedding, table linen and toweling always need replenishing; material, scraps, remnants for the sewing classes are in demand. We do not advise societies to spend missionary money on box work; for salaries, scholarships and building fund must be kept up and are entirely dependent upon societies' contributions.

We do urge that when you wish to send a box or barrel you write to this department for an address. Overlapping follows if you do not, and a few get the "lion's share" and others get nothing. There has been special need this winter, on account of the severe cold weather, and we have never had so few boxes offered. We keep a record of all names given out so that we can be fair to all, and yet we have heard recently of societies sending as many as four barrels to one school which we had also supplied. Thus they had more than needed, for we knew nothing of the society's intentions. If you have a preference, tell us, and if not already supplied we will be glad to allot your preferred object to you. The cold has been very severe, even as far south as in Georgia and at Crockett, Texas, water pipes froze and burst, so it can be seen how much warm clothing is needed.

Write to 513 Bessemer Building, Pittsburgh, Pa., for box work, also for all literature on our field. New leaflets and maps are being prepared.

BUILDING FUND

The building fund is one of the two strong arms supporting the work carried on by the Freedmen's Board, through the Woman's Department, and to which womens' societies, Sabbath schools and young people are asked to contribute each year. To avoid "specials" and simplify the work, this building fund is given out to the societies as a whole, from year to year; but work which is to be done is planned for a year in advance in the office, and begins when the money is in sight.

Plans are perfected for building additional

dormitory room at Swift Memorial, Rogersville, Tenn., to relieve the overcrowded condition, and for giving Newton Institute, Chattanooga, Tenn., a school building, for which they have been working and waiting. Coulter Memorial, at Cheraw, S. C., needs assistance to complete what will be schoolhouse, manse, and some rooms for boarders. Industrial equipment, work shops and repairs must all be included in these yearly budgets. The disastrous fire at Mary Allen Seminary throws a heavy and unexpected burden on the Board. To replace McMillan Hall and make necessary repairs on the injured building will tax the treasury most heavily. Generous gifts for the Building Fund will be greatly needed.

THE WORK FOR 1912 AND 1913

The work of your Freedmen Department for the year has been most encouraging and successful. New schools have been added, teachers supplied where most needed, and some scholarships secured. The fire at Mary Allen Seminary is a great blow to our Board, but we are all so thankful that no lives were lost and no one injured.

Looking forward into the coming year, as the work is growing, more money will be needed, and our Board will be asking for an advance over the year just closing. Pledges must be kept, new ones made; new scholarships and buildings are needed. So, praying for God's blessing upon our efforts, will you not take again "Pledged Work" and "Building Fund" as the call for this next year, and try hard to enlist all your various organizations, so that there may be more offerings for this needy field? To quote one of our teachers, "How can we sleep around the glorious opportunities to use our powers for doing good, which God gives us?"

IN MEMORIAM

Two Freedmen schools have lost by death their principals, who have worked bravely and faithfully: Rev. Lawrence Miller at McClelland Academy, Newman, Ga., and Rev. William H. Mitchell at Allendale, South Carolina.

FROM THE SECRETARY'S DESK

Julia Fraser

The Double Membership Bulletin won many words of commendation, and numerous requests for a second issue have been received, but the administrative officers believed it would be wiser to use the pages of the magazine to record the later reports. The regret is that limitations of space prevent copying entire many letters from various portions of our great constituency. Final reports on Doubled Membership will be made synodically at the Annual Meeting of the Woman's Board in Louisville, May 16 to 22.

The Double Membership Bulletin was compiled from eighty-seven "green letters" while in the pages which follow seventy-five "green letters" are reported. Is your presbyterial society included in this total of one hundred and sixty-two reports? If not, will you not stimulate your presbyterial officers by promptly answering all their letters and in this way give them something interesting to report?

DOUBLE MEMBERSHIP BULLETIN

PRESBYTERIAL REPORTS, GROUPED SYNODICALLY

"Neighbor, neighbor, come with me?
That I will, thank thee.
And bring the neighbor next to thee?
I don't know, but I'll go see."

California Synodical Society

Oakland. The campaign work is finished. The membership increased. But alas! not doubled. We report a gain of 225 members in twenty auxiliaries. Four societies yet unheard from, so we conclude they are very busy and later we shall hear good reports. Many are continuing the work and have planned to do so throughout the year, each aiming to get one new member.

Sacramento. I am writing to all auxiliaries and urging them to begin a campaign for new members and giving them such help as I can.

San Jose. We are slowly getting new members, having increased from 447 to 503. All the societies are working.

Santa Barbara. The results of the Double Membership campaign are not all tabulated, but there has been gain, I am glad to say. It has not, however, seemed possible for societies to fully enter into or follow out plans outlined at headquarters, as is probably done in some other localities. Excellent efforts have been made and the end is not yet, I am sure.

Colorado

Denver. Work finished, 172 canvassers, 836 visits, 134 new members, about 25 per cent. gain. Twelve largest societies made canvass; twelve weak ones did not report.

Gunnison. I sent out to the eleven organized churches of this presbytery the supplies for canvassing. Have received replies from three only. We have increased membership from 50 to 62.

Illinois

Peoria. Our presbyterial society is organized for Home and Foreign work, and so are the auxiliaries. The campaign for membership meant enlisting recruits for both branches of the cause. In my urgent letter I reminded all that the work was for Home and Foreign. A number of our societies found it impossible to engage in

the work. One society in a small town reported that all ladies in the church but two were members and they had been working for these and would keep on. Others had in regular operation a system of their own for soliciting. We will see what we can do at our meeting in Princeville in March.

Rushville. I hope the work is not finished. Indeed I know some societies are still working. The gain reported thus far is 109.

Indiana

Fort Wayne. Our hard work is not yet finished, although begun last September. I cannot give an accurate report until after our presbyterial meeting. We are all at work, but have found we must call and call again. After our first simultaneous movement it was evident that our best and only plan must be to keep persistently at it. We are encouraged but not satisfied.

Iowa

Iowa. At first there was nothing to report, but lately I have been receiving two or three letters daily. Seven societies made the canvass and there are added twenty-four new members to missionary society, twelve new members to the Boys' Congress of Missions, one to Westminster Guild, and seven to Home Division of missionary society. Those reporting the canvass feel that the work is just begun.

Kansas

Larned. We have received reports from but nine of our twenty societies. These reports show a gain of sixty-one members, which is an increase of almost fifty per cent. One of these nine societies has not yet made the canvass, but will the first of the year. Two societies doubled their membership. One reports "Everything organized but the juniors and the men." We are sending out more literature and hope the good work will continue with even better results.

Wichita. The great "Sunday Meetings" in Wichita have taken all the time of our workers in that city, and as they were wonderfully successful in winning souls, we hope our Woman's Missionary work will be greatly blessed thereby.

We have two new societies to report, one of ten members at Mulvane, taking nine magazines, and one of sixteen members at Harper. Our society took up the work and gained nine new members, and much greater interest in missions is manifested. Have organized a large and interesting mission study class.

Solomon. The work is progressing but slowly. We must first interest and educate, and members come in one by one. We are scattered—seven large counties in this presbytery—so can not visit auxiliaries often. One society that had ten has added eight members. Two new societies organized, one of fifteen members, the other twenty in small churches. At our presbyterial meeting last spring we started the movement, but not until our annual reports are sent in can we give any definite reports.

Osborne. The work is finished. Number of new members thirty-three; new subscriptions to magazines, eighteen.

Topeka. Three societies reorganized—about fifty members. Fifty new members reported in other societies. A large list of new subscribers to magazines. In some societies work cannot begin until January. Think we will be working continually somewhere in presbytery until close of fiscal year.

Kentucky

Transylvania. Campaign at its height and not completed—very busy.

Michigan

Lake Superior. We have 100 new members.

Flint. When your letter reached me in regard to the Double Membership campaign, I immediately sent out letters to the different secretaries to get definite information regarding the work. Have heard from three and Lapeer is the only one very active in the work.

Minnesota

Duluth. We are working on the Double Membership campaign, but our report will probably not be fully in until our annual reports. The president called a meeting of the executive committee to devise plans whereby the membership of the Irvin Missionary Society of the Lakeside Church of Duluth might be doubled. It was decided to have a rally day. Invitations were sent out to the women of the congregation and community to meet in the church parlors for a sociable afternoon. A short program was rendered and refreshments were served. Our president then gave a clear and comprehensive talk on the origin of the Double Membership campaign, and stated that each woman who was not already a member of the society would be visited in her home and asked to become one. The names of these were divided among the members of the executive committee who called upon them, and the result was a gain of fourteen members or fifty per cent.

Red River. All the societies from which I have heard are making splendid efforts and we hope to share in the awakening. One society had a big meeting, issued individual invitations, had a fine program by the children, served refreshments—all to get others interested. Another appointed special committees to make calls on every woman in the church and they are hoping to have membership doubled.

Winona. The work was inaugurated in August with a personal letter to each secretary, with literature explaining the matter, and with request for a reply which very few have sent. Am writing again to the secretaries and shall hope for a report soon.

St. Paul. The campaign was begun in October. All societies have not sent in reports, as they have not completed canvass. We plan to urge the matter again upon day of prayer in January. We are hopeful of large increase if not a doubling. Will give figures as soon as possible.

St. Cloud. Have written all societies and sent all literature furnished me. Shall not know results until reports come in. Expect increase, if not doubling.

Missouri

Carthage. The circular letter from the Board and one from myself was sent to every auxiliary, but we haven't any returns yet. Some of the societies are trying to carry out the plans suggested by the Board.

St. Louis. Work is not finished. Many additions in most societies. I cannot say "doubled," but we are all working.

Nebraska

Hastings. I have written four times to every president of every auxiliary in regard to Double Membership and what few answers I have had are not very encouraging. Very few have been added.

New Jersey

New Brunswick. The membership and contributions of this presbytery have increased but no special effort has been made by individual societies, with one exception, to double the membership. The return of the annual blanks may tell what I have not been able to find out in other ways.

Newark. Work progressing. A number of our new members were included in our last spring's report for we started our campaign work before the close of last year. Of course some auxiliaries will not try. Long ago, when the cards were first sent, I distributed many through our society. The results began to show at once. What this winter will bring forth it is impossible to state.

West Jersey. Work not finished. Of thirty societies twenty-one reported. Total increase of members so far 111. Of twenty-one societies reported, four are still busy in the campaign work. The movement was inaugurated in October and some societies did not begin until November.

North Dakota

Pembina. We sent out the cards and appeals for double membership, but our women are slow to respond. We have had a very severe and unusually early winter so that our campaign did not result in as much gain as we hoped. Of course, there are only a few workers in each little church, five or six, and the whole burden of debt and giving falls to them, and so many think they will give to missions after their debt on church or manse is paid.

New York

Albany. In Saratoga Springs a house to house canvass has been made and every woman of the First Church contributed something to Home

Missions. The women of the Second Church had also been visited and expressed a desire to take more interest in the work. Some of the churches in Albany started a campaign but found it difficult to reach and interest all the women. In Schenectady a called meeting of the three churches was suggested, but as yet no answer has been received. The Second Church of New Amsterdam made a house to house canvass and succeeded in gaining the interest and co-operation of a number of women, and twenty-two additional subscriptions for Home and Foreign magazines. The work was very cheerfully undertaken, and I feel that the results for the spiritual welfare of the church were good. We sent out 500 letters but all of the slips have not yet been returned.

Brooklyn. The campaign is in progress and many societies report substantial success. The work is not finished, but reports given at our luncheon last Wednesday were encouraging.

Cayuga. A steady and increased interest is at work. The personal invitation is most successful. Result—larger attendance at monthly meetings. All societies are still working to increase membership. Scipio First has doubled its members. Ithaca and Second Church, Auburn, are so organized that all members of the church are considered members of the missionary society. Aurora has not enough women in the church to double its membership. Fair Haven also states, "All available ones are already interested." Cato—"Five members moved away last year and we cannot even fill their places." Central Church, Auburn, is still working for increased membership. We certainly have gained as a presbytery this year.

Chemung. This matter was brought before our presbyterial meeting the last of October and auxiliaries urged to take it up. Our secretary reported she had sent out material. Hope we shall report advance later.

Columbia. On receiving letters, wrote to all churches in presbytery, asking information. Have had but few replies and without seeming to be negligent longer, can only report that an effort has been made in some of the churches to increase membership.

Geneva. Not finished. Some societies will not make the effort, but I am not going to give up, and am calling a special executive meeting to try to arouse more interest to get new members and more regular attendance at the meetings. Most of our women are members, but they are irregular in attending meetings. We shall keep on.

Troy. Our campaign for Double Membership is practically ended, though some of our churches are still working out plans along these lines. Our aim now is to make our monthly meetings so very interesting that we shall be able to keep all the new members and make workers of them so that they, in turn, will bring in others.

Steuben. At the October presbyterial meeting this matter was strongly urged. Most of our twenty-three societies are in country churches. They are doing what they can. I haven't hope of doubling, but we trust that the result will be good. In Hornell, we are working hard and close January 15th. A few churches have finished and report good results. We sent to every auxiliary copies of the circular letter,

leaflet, and as many membership cards as their last reported number of members.

Rochester. An Interdenominational campaign in the city of Rochester for missions, Home and Foreign, has just come to an end. Results, as reported: new members for Presbyterian churches, 167; but actual results cannot be tabulated. The campaign is still going on in the country churches. I do not expect to receive full reports until our annual meeting early in April.

North Pacific Board

Willamette. The work is not finished. I have written to every one of the auxiliaries urging them to make a desperate effort to double their membership. We are doing the best we can.

Portland. Our societies have been working all through the presbyterial and will report soon.

Spokane. Work not completed throughout the presbytery. Some societies have doubled their membership. We are still working for new members, also have almost doubled the number of societies in our presbytery. This blank reached me to-day and I hasten to reply.

Boise. I am so proud to enclose the clipping from our home paper, the *Caldwell News*, telling you that the four missionary societies of our little city are in the van of progressive methods of work. We have had a union committee for three years who arrange for a union meeting annually. One of the things we do is to buy annually a missionary book, illustrated and well bound for the city library—I mean each society buys one. Thus we are building up a missionary corner in the city library.

Ohio

Cincinnati. We are all engaged in preparation for a great Missionary Exposition, "The World in Cincinnati," to be held March 9 to April 6, and are organized into mission study classes, working and studying night and day, so our Double Membership campaign has had to suspend activities for the present, but will hope to resume later. We are praying that the fruits of the movement will more than double membership in our societies.

Columbus. There is thus far reported an increase of one hundred and fifteen members in the campaign for Double Membership.

Dayton. Presbyterial reports not complete. New members, 229; new subscriptions to both magazines, 244. Piqua gives 114 of these new subscriptions.

Zanesville. Work not concluded. Still busy. Reports from three churches, including band recruits; 100 new workers.

Marion. Work finished. Gain but not doubled. Used literature sent out by Board, bulletins and stories.

Chillicothe. Greenfield has reported fifty-two new members. I am sorry so few of the societies responded to the appeal. Work is not yet finished. Am sending out letters for another pull at it in February. All the Board's literature has been distributed to auxiliaries and Double Membership was also urged in all our fall meetings.

Huron. Have received no reports from auxiliaries. Sent out in December letter from presbyterial officers urging campaign. Have just mailed personal letter. -Enclose copy. Sent

to all auxiliaries bulletin of December and "Bring Forth Your Strong Reasons." Enclosed find program of union meeting of all nine missionary societies in the city.

St. Clairsville. A number of auxiliaries are just in the midst of their campaign. We cannot report yet. Have just sent out another letter to auxiliaries.

Bellefontaine. We are trying to arouse interest and enthusiasm in the Double Membership campaign. Immediately after receiving the message in reference to Double Membership, I wrote every auxiliary, asking for a statement of local society campaign, but am sorry to say I have not heard from all the societies. Huntsville has reported membership doubled and Huntsville is really the only auxiliary to report work finished. Bellefontaine auxiliary reports over fifty new members and campaign still in progress with a Missionary Extension Committee. Some of our auxiliaries are quite small and while we cannot give a very definite report at present, hope we can give a more encouraging one later. We will do what we can to arouse interest in the campaign work. One of our larger societies expects to hold a "special meeting" in February and I am hoping to hear of good results.

Columbus. The work is finished, I think, but the membership is not doubled. About four or five societies have doubled—others have added several. I am hoping for more before the end of the year.

Maboning. Campaign begun in September to continue until March. Reports up to synodical meeting, October 15, very encouraging.

Lima. Many of our societies count all their women members, and we have made a special effort to increase attendance. I have just mailed the Pro and Con literature to the auxiliary presidents. The only society I know of which is making a canvass for new members is in Sidney. They lack a few of doubling, but reports are not all in.

Maumee. Double Membership was the keynote of our presbyterial meeting last spring, and the cards were distributed at that time. Later in the season we sent out letters from the presbyterial officers urging them to consider the responsibilities resting upon them in this matter. We think Double Membership in most districts an impossibility, but in the larger towns and cities much could be accomplished by earnest effort and prayer.

Oklahoma

Cimarron. Sent literature as soon as received with personal letters to every society; have not doubled but have an increase in several. One organized with seventeen members; many new subscriptions to all magazines. We are not through, just working in a conservative way. Many young people interested.

El Reno. Our work is going on steadily but under greater difficulties than ever before, the

continued drought producing hard times. We are busy doing what seems to be best. We held one Union Rally in which every Protestant church was represented. We have planned an "open day" program, missionary topics interspersed with music, missionary literature in evidence and "tea."

Tulsa. The campaign was well started in September but reports are not in. Our local society in Tulsa has had good increase but not doubled as yet.

Pennsylvania

Kittanning. The societies are still working. We are hopeful and all are very busy.

Blairsville. The work is not finished, but is going on. Three societies have reported. I am now sending out postals to the societies that have not reported, asking what of the campaign. Latrobe Society held Rally Day Meeting in October—about sixty present; twenty-four new members reported. Every woman whose name is on the church roll and not a member of the missionary society was asked to become a member during the ten days preceding the meeting. Johnstown First reports forty-seven new members; Beulah, every woman not a member was asked to become a member; Blairsville are planning to do the same.

Lackawanna. I have just sent out my second personal letter to every auxiliary, and am beginning to have response. Hope to have definite figures in time for the report in May. We have had some unavoidable delays, and could not really start the work until after our Annual Meeting, which takes place in early November.

Redstone. In the thick of the fight. Am asking for returns with the yearly blanks. Our Doubled Membership is only in its "efforts" now. We have mostly country churches and expect reports of work with the Spring reports.

Philadelphia North. The latter part of October was devoted to visiting, and about a thousand calls reported from twenty-five churches. One church made nearly 400 calls. More than 300 new members reported, with many churches to hear from.

Texas

Denton. The work is finished and we have 164 active members, 100 honorary members and seventy-six contributing members, making a total of 340 members. At the beginning of the campaign we had 133 active members, twenty-four honorary members. The honorary members pay one dollar per year, the contributing pay any amount not less than ten cents.

Fort Worth. The work is finished. In only two of the auxiliaries have they doubled membership. We sent out literature and personal letters.

Wisconsin

La Crosse. I sent all material to local societies but have had no reports and fear not much has been accomplished.

The membership campaign is growing and we have a triple *Pledge Card* that covers the invitation to the new member, the pledge to the society, and subscription to the HOME MISSION MONTHLY. Send for as many as you can use.

"Bring Forth Your Strong Reasons," just off the press, is a special narrative for the use of visitors in the campaign. For such purpose it is sent without charge, otherwise its price is 5 cents per copy, \$3.00 per hundred.



Greetings from our Literature Department to all readers of the HOME MISSION MONTHLY! By the kind generosity and co-operation of our magazine we hope to give you each month under the above caption on this page, hints regarding the latest and best "tools" we have to offer for your work for Home Missions.

If you can contribute proof of the utility of our wares we shall be glad to pass your methods on through this medium. We find societies like to know what helps others to do better work and just how literature is applied to local needs.

MAY TOPIC

We have an array of aids on the subject recommended for next month that should appeal to the most fastidious for the development of programs.

Postcards showing thirteen excellently colored views of Porto Rico are available for use as invitations or for exhibition for the information they convey to the eye. After displaying them, secretaries of literature should find a ready sale for them.

The "Map Studies on Porto Rico" include "Charades or Tableaux," "Uncle Sam's Review," and "Stuffed Dates," all of which suggest methods that may introduce variety into programs.

An interesting review of *Advance in the Antilles* cannot be included in the May program without mental profit to all.

The stereopticon lecture on "Cuba and Porto Rico" describes seventy-eight new and carefully selected slides. Stereoscopic views of this field can also be rented for \$1.00 per week or fraction thereof, and \$0.50 for each succeeding week or fraction thereof.

See prices on cover of this issue.

PRESBYTERIAL MEETINGS

The great opportunity of the year for a presbyterial secretary of literature is the annual spring meeting. Her part on this occasion is to recommend the right helps in the right way at the right time. Her chief moment is the chance for a personal appeal to live, responsible representatives from each local society.

Literature on the following lines of work should receive emphasis this season:

1. *For Study Classes.*—In women's societies, young people's, intermediate and junior organizations.
2. *For Home Division.*—Suitable helps for secretaries who have oversight of this line of work.
3. *For Cradle Roll Tens.*—Aids for leaders and mothers.

4. *For Membership Campaign.*—Wherever it has not been effectually conducted.

5. *For the Wasatch Academy Fund.*—A Memorial to Mrs. Delos E. Finks which should be participated in and urged by all secretaries of literature. This is their opportunity to show appreciation of one who never considered her own capacity for physical endurance when enthusiasm and endurance were needed.

Because it is not necessary to return reports of their work before May first many societies have delayed their efforts for doubling membership until the end of the fiscal year when spring days will be propitious for personal visitation. Realizing this and the need for urging greater efficiency in the campaign, our Woman's Board has recently issued a most attractive leaflet entitled "Bring Forth Your Strong Reasons," by Katherine R. Crowell. Reasons for joining the Home Mission Society are so convincingly given and the plan of presenting them is so natural that every non-member who reads the story should realize her greater responsibility after having done so. You who read this will be made responsible for placing the leaflet in their hands for you may have it upon request without cost for such use. Otherwise its price is five cents per copy, three dollars per hundred. A presbyterial officer writes: "It is one of the best articles I ever read." Societies of other denominations have already discovered its value and we are counting upon large results from its circulation.

The new catalogue for 1912 is just off the press. Send for copy at once. There is no charge.

You may have gratuitously as many of the leaflet, "A Memorial to Mrs. Delos E. Finks," as you can wisely use.

One of the strongest, best, and most recent publications dealing with the American Negro is *The Upward Path* by Miss Mary Helm, (price 35c. paper, 50c. cloth,) who gives in 336 pages a true history of this people which has proved acceptable to readers of the South and North alike. The last two chapters deal with their "Religious Development," present-day needs and the methods that will meet them.

She says: "The negro problem involves much more than the color line. It represents anew the old question of evangelization and education, labor and capital, poverty and crime, that are clamoring for answer all over the world."

Its contents will add valuable material to programs of April missionary meetings. A review of the entire book will be profitable, or it will help to develop papers on various phases of the topic for the month.

MISSION STUDY CONTAGIOUS

By Mary A. Gildersleeve

ONE woman induced some friends to plan time for study. These friends are not members of the missionary society, never attend any meetings—"indeed, many of them are afraid of them." These women, not active in the church "socially or religiously," were invited to meet together one afternoon. The subject of study was taken up tactfully by the hostess. In the discussion which followed, a fascinating review was given of "Western Women in Eastern Lands" and that book decided on as the one for future study. The class resolved into a club with an attractive name, and arrangements for weekly meetings completed the business of the afternoon.

After finishing the study of "Western Women in Eastern Lands," "Advance in the Antilles" was taken up and has proved of much interest to the members of the club who now see the Islands from a new viewpoint.

"Conservation of National Ideals" is now enlarging the vision of our own home land and impressing the necessity for aggressive work to preserve the ideals upon which this nation was founded.

As the members of this class must be won to a devotional frame of mind, the leader omits formal devotions at the opening of the session, but

skilfully weaves them into the study, believing that, with the knowledge which comes from the study of Him Who is the "Light of the World," will later come suggestions of talking *with* Him as they are learning *about* Him.

The leader prepares outlines of each chapter which are sent in advance to every member, so that all may be prepared for thorough work at the next meeting. Books, magazine articles, clippings are introduced in the discussion which follows the study of the chapter.

Other clubs have been formed in the same church among the women not identified with the missionary society. The boys and girls have caught the spirit and they too have formed a study club, taking up "Best Things in America." The final meeting will be a union of the clubs and speakers on special chapters will participate.

The contagion for mission study has spread through a church in an adjoining town, where nine study classes are in progress, Home and Foreign text-books receiving full share of attention. In this church a normal class is taught by a devoted woman who prepares the leaders for the eight classes.

Moral—"Go and do likewise" and then expect results—deepened spirituality, greater interest, thorough information.

YOUNG PEOPLE'S DEPARTMENT NOTES

M. Josephine Petrie

Time now to prepare for attending a Summer Conference. The dates are as follows:

Presbyterian (Under the direction of Mr. Gelston):

Winona Lake, Indiana, July 9-16

Lebanon, Tenn., July 18-27

Storm Lake, Iowa, July 30-Aug. 6

Hollister, Mo., August 10-20

Pocoyo Pines, Pa., August 22-29.

Undenominational (Under auspices of the Missionary Education Movement):

Asheville, N. C., June 25-July 4.

Silver Bay, N. Y., July 12-21.

Lake Geneva, Wis., August 2-11.

Cascade, Colo., July 5-14, or 9-18.

Here is the latest "new method" and it comes from Atlantic City, N. J. "In our Junior Department of the Sunday school we have been keeping separate accounts of the missionary money given by the boys and that given by the girls. We told them that when a certain mark was reached the side getting there first should select a special object for the money. The boys have scored. After a selection is made we shall invite the other departments to join with us in supporting the same object. If the invitation is accepted and the plan works out as we hope it will, our Sunday school will have an interest in some special object on the Home Mission field and another on the Foreign field."

Sometimes people ask what is being taught in the mission schools under the Woman's Board. The following notes, from recent missionary letters to the young people's societies, answer this query:

From *Sitka*: "I know it gives you pleasure to think you are helping in the physical and moral uplifting these young people are receiving.

"The daily program of the school would interest you very much, I am sure, as would the military drill, the band, and the string quartette. Perhaps you would be interested in our food supply. We have vegetables from the agricultural experiment station here in *Sitka*; for meat we depend largely on venison, which the boys of the school go out and bring from the woods, and occasionally a native fisherman comes along with a large halibut weighing two hundred pounds or so. Other things come from wholesale houses in Seattle. And so we are quite an independent community, although we have the local markets to supply us with meat, etc., should we need them."

From "*Old Dwight*": "The interest in the study of the Bible has not been at all lacking. Several of the girls have committed to memory the Beatitudes, the hymn 'He Leadeth Me,' other hymns and many Bible verses. . . The boys are doing very good Bible work also. The main object, as we have said before, is to give them such a Christian training as will lift them to a higher standard so that when they go out from under our direct influence they will be the means of drawing others to love and serve our Lord and Master."

From *Good Will*: "At a recent entertainment the primary children surprised the audience in

WOMAN'S BOARD OF HOME MISSIONS

A FULL CATALOGUE OF PUBLICATIONS MAY BE OBTAINED UPON APPLICATION

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MAY TOPIC—"CUBA AND PORTO RICO"

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Map Talk—Porto Rico and Cuba.....	.05	4.50
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February—Indians—Evangelization and Christian Nurture. Education and Development by Church and State. Place and Destiny in the Nation's Life.
March—Immigrant Communities—The Duty of the Church. Methods of Approach.
April—Freedmen—Our Samaria. Forces in the Field. Placing the Emphasis.
May—Cuba and Porto Rico—Christian Obligation of the Church. Obligation of the Nation. Medical Needs of the Tropics.
June—Alaska—Citizenship. The Status of the Native. Our Educational Plant. The Twofold Phase of Mission Effort.
July—Annual Meeting Review—The Field. The Force. The Future.

August—Young People's Place in Missions—Young People's Societies. Westminster Guild. Mission Training in Sabbath Schools. The Children's part in Missions.
September—Missionary Survey—Methods and Means for Stimulation. Increasing Membership. Conservation of National Ideals.
October—Mormons—The New National Awakening. Present Status of Polygamy. Need of Christian Education.
November—Mexicans in United States—What Our Board is Doing in New Mexico. What other Denominations Are Doing. What Constitutes the Need for this Work.
December—Mountaineers—Our Kinsfolk of the Southern Mountains. The Church and the School at Work. Immediate Returns.

Chicago and Philadelphia Notices—The Chicago Presbyterian Society for Home Missions holds a meeting on the third Tuesday of the month in "Assembly Hall," Ohio Building, 509 S. Wabash Avenue. The business session is at 10.30 A. M., followed by devotional service at eleven. Home Mission Literature may be obtained at headquarters of the Presbyterian Society, third floor of the Ohio Building. Visitors welcomed.

The Home Mission Presbyterian Societies of Philadelphia and Philadelphia North have headquarters in the Witherspoon Building, where literature and information may be obtained by visitors. A public prayer meeting is held on the second Wednesday of each month at 11 A. M.

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